

# SUPPLEMENT TO THE 'EYANPAHA.'

JHNUARY 15, 1912.

## PRIVATE BAPTISM.

When and how is private baptism administered?

If an unbaptized child or person who desires to be baptized, is in danger of death, and it is convenient to call a priest, he should be summoned without delay.

But if there is danger of such a child or person dying before the priest can reach them, let any one present who has the use of reason, administer baptism.

The parents themselves, however, ought not to do it, if any one else present is able to do so.

To baptize privately simply follow these instructions: Take common water from the faucet or well, or wherever you can get it. Don't bother about holy water, Easter water or any other particular kind of water; take common water.

Pour this water on the head of the child or person: don't merely sprinkle it with your fingers; but pour it from some vessel, parting the hair if it is thick, with one hand, so that the water will touch the skin on the top of the head or the forehead at least.

Whilst pouring the water say these words and no others: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Be sure to say the words: I baptize thee, and not merely the words: In the name of the Father and of the Son and of the Holy Ghost.

Don't bother about making the sign of the cross, but only pour the water over the head, saying the above mentioned words.

Don't be concerned about a name for the child, or about the selection of a God-parent. All that is unnecessary at a private baptism. Lose no time.

If a child baptized at home, whether by priest or by lay person, should recover, it must nevertheless, be brought to the church, as though it had not been baptized at all; so that the priest may supply the prayers and ceremonies prescribed at baptisms in church. A Godparent must stand for it then, and a name must be given to it.

When such a child is brought to church, the fact of private baptism must be mentioned to the priest at once before he begins the ceremonies of baptism, so that he may know exactly which prayers and functions he is to perform and which he is to omit.

The priest does not baptize such a child again, if it has been properly baptized at home, but has only to supply the remaining ceremonies and prayers.

Let the one who baptized such a child privately, if possible,

### St. Jerome And The Lion.

In Our Dumb Animals, the Right Rev. Abbot Charles of St. Leo, Florida, tells the following story which, we are sure, will interest Our Future Men and Women;—

St. Jerome had in himself and all his affairs such force and a vigor so native, accompanied by so wide and generous a heart, that by nothing else could all this be so well signified as by a lion. Hence the saint is always depicted with the lion as a natural emblem.

But there are other reasons for picturing the Holy Hermit with

a lion. Mariano Monteiro relates the following:—

One day as St. Jerome was conversing with his monks on the Sacred Scriptures, a ferocious lion, limping on three feet, holding up the fourth paw, as though in pain, entered the monastery. The brethren fled in all directions, but our holy father took the proffered paw between his hands and carefully examining it, found that a long splinter had pierced it through. He gently drew it out and applied oil to the wound to relieve the pain. The royal beast became quite tame and showed no desire to leave.

Thereupon the saint consulted

accompany it to the church, so that the priest may ascertain whether the child had been validly baptized or not.

See that a private baptism of a child is duly recorded by the priest, in the parish records of baptism, whether the child survive or not.—From the "North Western Chronicle."

## DE SDONYAPO!

### TUWE KAEŠTA MINIA WICAKAŠTAN OKIHI.

Tohan qa token tuwe kaešta miniawicakaštan okihi huwo?

Šiceca wan miniakaštanpi šni, is tuwe kaešta miniakaštanpi cin kinhan, qa te kta iyecece kinhan qa šinasapa wanjina ikiyena on kinhan kohan kicopi kta.

Tuka šiceca kin, qaiš tuwe kaešta šinasapa ehan hi šni ecen te kta iyecece kinhan. tona en yukanpi kin tuwe kaešta wacinksape kinhan miniakaštan kta.

Šiceca hunkake kin, tuwe en yankapi kinhan iye econpi kte šni. tuka rokan wanji econ kta okihi.

Qa de ohnayan econ kta: Taku mini kaešta icu kta; tuktetarhan icu okihi kihan icu kta. Miniyuwakanpi odepi on nagiyeiçiyapi šni po. Mini kin de šiceca qaiš tuwe miniakaštanpi kte kin pa kin en akaštanpo; paha ota kinhan coku kin iyohi kta iyecen paha kin yuganpo. Qa ayakaštanpi kin econhan wicoie dena eyaya ayakaštanpi kta; "Miniacicaštan Ateyapi qa Cinhintku qa Woniya Wakan caje kin on." Susbeca kar wacannipi kte šni, tuka mini kin ayakaštanpi kta.

Qa is caje qu wacannipi kte šni qa is tuwe inakicijin kta wan oyade wacannipi kte šni. Dena wicoran kin de en on yutehan pi ca šni.

Šiceca wan tiyata šinasapa qaiš wicašta ikceyaken miniakaštanpi kinhan, qa tohan akisni kinhan hehan ohakam tipi wakan ekta aupi kta qa wocekiye eyapi ecee qon hena hehan on eyapi kta. Hehan ege inakicijin kta, qa caje wan qupi kta.

Qa šiceca wan hecen ahipi kinhan he wicašta ikceya miniakaštanpi keya šinasapa kin, šiceca kin miniakaštan šni itokam okiyakapi kta; hecen wocekiye qa wicoran tuktena on kte kin sdonye kta. Tuwe decen mini akaštanpi kinhan he ake šinasapa kin miniakaštan šni tukte wocekiye tona eyapi kta tuka qon qa wicoran tona econpi kta tuka qon hena ohakam eye qa ecakicon kta.

Tuwe he šiceca kin miniakaštan hecinhan he šiceca kin miniakaštan hecinhan he šiceca kin miniakaštan cinpi aipi kinhan koya tipi wakan ekta i kta hecen tanyan hecinhan he šinasapa kin wanyake kte. Hecen wicašta ikceyaken tuwe miniakaštanpi qa ni qa is ni šni ešta wowapi en owapi kta šinasapa on wanyakapo.

with his monks how best to employ their new guest so that he should not be idle.

It was decided to make the lion keep guard over the donkey which was employed there to haul wood from the forest. As this was not difficult, the lion easily fulfilled his duty.

One day while waiting for the donkey to return, the lion overslept himself. Syrian traders passing by just then and meeting the donkey alone, judged it had no owner and led it away to serve as a guide for their loaded camels.

Upon awakening, the lion sought the ass everywhere and

not finding it returned sad and crestfallen to the monastery. Seeing him return alone without his companion, the monks suspected that, harassed by hunger, he had eaten up the little donkey. They treated him roughly, upbraided him, refused to give him his daily ration and told him to go back and finish what he had left of the donkey.

St. Jerome took pity on the lion in his disgrace and bade the monks to give him food and not ill-treat him. As a penance for his supposed wrong-doing he was made to bring the wood from the forest every day.

This he did with great meek-



ness and patience, for indeed it was a great humiliation for the lion to be used as a donkey.

One day after having performed his allotted task he sallied forth to the fields and saw the identical caravan of traders that had stolen the donkey pass by. Coming towards the caravan unperceived and uttering a terrific roar which resounded far and near he infused such fright and terror into the men that they fled leaving the loaded camels and ass in the fields.

The lion then joyfully led the donkey and the loaded camels to the monastery. The monks greatly marveled at this return and discovered that the lion was innocent of the charge imputed to him of having destroyed the poor ass.

Shortly after this the traders themselves appeared at the monastery. They asked pardon, and for the theft of the ass offered part of the oil they were bringing.

The saint freely forgave them and they departed. But the lion remained ever faithful, gentle and tame, and till his dying day never again overslept himself.

CHERRY CREEK, S. D.  
Nov. 15, 1911.

Eyanpaha.

Omaka kin le el misunkala na micunksi henayos makitapi; na heon lehanl taku oyasin na mitawacin tokeca selececa. Tka Wakantanka wakanheja el yapi kta iyowinwicakiya kta keya owapi otokahe ekta Wakantanka maka akanl on qonhan wakanheja kin hena marpiya wokiconze kin etanhanpi keye na wicayawašte na Iye nape wakan kin onpi awicaputake heon micunksi makitanin šni ešaš tokata wanwektakin kte ecanmi waon. Micunksi Josephine. waniyetu nonpa. Wicincala lila wašte icar wakiye na wocekiye okna waonspewakiye na ecel iapi onspe šnihan wotin kta itokab canicipawega aičicage na hehanl wota ece cekiyapi eca inšeya susbeca aicage, heon wakanheja kin ciqalapietanhan wocekiye onspewicakiyapi hantans tankapi ekta wocekiye ecela waštelakapi kte. Micunksi wankanta iyayin kte cin iyowinwakiye na tona cistilapi kin hena Wakantanka tawa keya owapi qon he etanhan wocekiye epe na ihunniwaye cin hecena niya šni wicincala kin tankapi iyecel wi-

yukcan kin on waštewakila, tka unyan imaye nakaš iyomakišice kin ota omakiyapi heon icante mawašte.

Hehanl misunkala, John C. Eagle, koškalaka wašte, anpetu na hanhepi yamni kakije na makiše, kici waon na wowaši ecamicon tka wanna elon šni kin heon toki iyaye cin ihakab ye wacanmi on mikluwinyeya kte ecanmi waon. Maka kin akanl taku yanke na on kin oyasin ihanke kte, tka Wakantanka okolakiciye tawa wanjila oiye na wicanagi kin tohinni ihanke kte šni; heon ito, anpetu wanjigji unnagipi ekta ceunkiyapi kta. Cantewašteya nape ciyuzapi.

JAS. C. EAGLE.

ST. FRANCIS, S. D.

St. Joseph Okolakiciye.

George D. Rogers itancan.

Alfred Eagleman okihe.

Foolish Elk mazaska awanyaka.

Louis Bull Eye wocekiye eya.

Wm Simpson iapi awanyaka.

Henry W. Nock off three wamnan.

Paul Coarse Voice wowapi kaga.

Owen Eagle Star, Geo.

Roubideaux, Kills Sharp, Sam

Blunt Arrow, Mitch. Roubi-

deaux, Fred Eagleman, Amos

Eagleman, James Red Feather,

Sorrel Horse tohanl miniaka-

stanpi kinhan, ogliiglepi.

St. Mary Omniciye.

Louisa Rogers itancan.

Mrs Foolish Elk okihe.

N. Eagleman mazaska awan'ka.

Mary Bull Eye iapi awanyaka

A. Bull Eye tiyopa awanyaka.

N. Sorrel Horse wamnayan.

Mary Bull Eye wokagege awan.

Mary Eagleman na Mrs Kills

Sharp okliklepi.

GEORGE ROGERS.

CHEYENNE AGENCY, S. D.

Dec. 21, 1911.

Mitakolapi.

Tohanyan owocekiye el ounpapi na maka akan unqonpi kin, he iconhan taku tona owacekiye etkiya qon, hena iyuha oyuska unqonpi kin iyececa. Na he ayablezapi nacece. Ho heon taku tona econgonpi kta ca tanyan yanka. Hececa eša hena iyuha econgonpi kta qon okihike šniyan unkaupi selececa.

Ho hekta qon hehan wočiconze wanji wakage. na heon ota cante mašice, keš ake cante mawašte. Incin wowapi wakan unkitawapi el wočiconze wanjigji

kar unšipi. Hececa yunkan okolakiciye unkitawapi el unkiwawaštepi kte. Ho hecetu.

Lecala woterika wanji awakipa; wicincala mitawa wan makite; waniyetu 4, Cante mašice eša Wakantanka ikikcu ecanmi, ca hehantan ake cante mawašte.

Na hehanl omniciye okašpe mitawa etan tanyan omakiyapi na lila piwakila.

Wocekiye ehapi can miyeksu-yapi ni ecanmi.

Iyuha, mitakuyepi, nape cigluzapi. ALBERT J. TOMAHAWK.

CHERRY CREEK, S. D.  
Eyanpaha.

Tukte tanhan Šinasapa owapa kin hetanhan taku wan yukcan waon. Ocekiye el tuwa opa na tohanl wašicun wan akipa canna omniciye kin el wacekiye yapi šni canna wacinko ocekiye tokeca wanji ake el tima ki na hehanl el lila wowaši econ na he wanyakapi cin, heon ca iblukcan; iyeš wašicu wan akipa kin hena yuha sutaya najin na Jesus el wowaši econ kin wicanagi wan wašte kaga okihi naceca tka tona om nion kin cante wašteya om on tka wanna wanji kakije kin hehanltu ca wanna cante hunke šni: ee tuwe wan kuje kin cante tokeca šni na wanna tanyan wiconte yuha keš iyecel cante kiciyuzapi šni ecanltu ca tawacinpi kin tokecapi, canna nagi kin inajinkiyapi lakaš wicanagi kin hunr cewicakiciyapi cinpi ekitan wicanagi wan taniyan hinajin na tanyan iyeska oniciyake cin hehantu ca cante nisuta kta hi; Wakantanka nitawa knaye šni wo; tka nicinca na winyan nitawa tiwahe wašte e icarniye cin wica po. Na el wowaši econ wo; hecel kapi. Wakantanka waniyanka. Ho le epa wacin.

Hehanl Eyanpaha icupi kin el wowaši ecamon; mazaska kin he na wicawakila na tona kajujupi kinhan Rev. Father Vogel waqu na nahanrci kohan iwakni waniyetu ota elecamon; Canpawakpa el tona Eyanpaha icupi kin tanyan econpi; icazopi wanice sece.

Hehanl tona Eyanpaha el ocekiye on niksuyapi yalapi qon he nake tipiwakan mitawa kin okna ciksuyapi. "Ate, Wakantanka, tona onšikapi, wayazanpi wicanilapi kin hena wicawašteyo; tiwahe tawapi nawicakicijin yo, Jesus Itancan kin caje kin on. Amen."

Canpawakpa el catechist waon kin on wocekiye eciciyapi cante wašteya nape ciyuzapi.

Nitakola

HENRY ŠIYOIYANKE.

HOLY ROSARY MISSION.

PineRidge, S. D.

Dec. 18, 1911.

Lecala Dec. 1 hanhepi el wikoškala ta keyapi na ekta waon cinpi keyapi; hecel wicaša wakan owakiyaka, na hecena iblable na mazaškanškan 4 sam iyaye hehanl ekta wai. Wicaša winyan ko lila wicota el onpi; wicaša kin tawicu kici tokaheya hinajinpi on nape wicabluzi; oterike lo. Winyan kin kašla yelo. Le wikoškala kin lila wašte heca, cantipi wan opeton na lila šunkwakan waštešte ota wicayuha, taku woyuha yapi kte rcin kin iyuha yuha. Wocekiye kin iyotan waštelake, tiwahe ataya lila škanpi hecapi. Wanna wocekiye ecamon; el oknake tawa iyukiyapi na ake wocekiye ecamon, na wawokiye num wowahokonkiye econpi. Hecel epa: Ehanni icagapi hena tapi kin hena oteritka lehanl heconpi šni. He mitakuyepi, wanunyakapi yunkan le anpetu kin Jesus tawa yunkan wikoškalka kin le lila warwala iyotan unkiya yunkan canteunšicapi eyaš ake unkablezapi kin tona anpetu le Wakantanka he hecel on Jesus le unkiyopeya on, lakaš taku iwahounkiyapi iyeska unkiyapi on ontawacinpi ca ociciyakapi šni. Ho le te šni; ho heon omaka wanjila, nonpa ece wanunklakapi kte na hel Wanikiya kin hi na unkitakuyepi totunwahepi kin yawašte na yawakan; Tona wonaron el unkiyapi kin woyawašte qupi.

Hehan Mollie Thunder Beard te na kini olowan wan 24 kin le marpiyata oi iyokipiya on lowanpi keya na he onkiksuyapi cin na Mary iteowapi wan cantewašteya ira ayuta na hehanl wanna marpiya wokiconze ekta kikle unki-ciksuya po, wiyukcanpi tanka qupi he Jesus qupi na unyuhapi, yunkan piya woableze unqupi. Hecel wacinunyanpi kin tanin.

Nape ciyuzapi.

CHARLES BRAVE.

ST. FRANCIS, S. D.

Dec. 12, 1911.

Hekta November wi kin el Agency omniciye kin \$1. on omakiyapi na president George Rodgers 50cts maqu, hecel catechist on \$1.50 maqupi; pilamayanpi. DANIEL EAGLE HAWK.